1:Nimuendajú E-5 (1941-1942) 1952
SQ20 Tucuna SQ20

gigas), *tucunaré* (*Cichla* sp.), *cachorra* (*Eynodon hydrocyon*, Cast.), or *aracú* (*Leporinus* sp.). These last two are forbidden because they eat leaves. The same prohibition holds for the honey of the wild bee, *jandaíra*, and for *muxiua*, the edible larvae of Coleoptera.

The planter of maize must not touch any fish stupefacient (*timbó*) or blood, or any object the color of blood; if he should touch urucú or *genipapo*, the maize would turn red or black. One day, an Indian who had planted maize brought me a fish, a tucunaré. Later, the leaves of the maize he had planted turned yellow. To undo the evil effects of the broken taboo he had to wash his hands and arms with *envira de matamatá*, because they had touched the fish, and had to bind his arms and legs with strips of the same liana.

If a pregnant woman plants maize, the plant also becomes "enceinte," and it will produce twin ears.

Contrary to the statements of Tessmann's informants,[1] these Tukuna cultivate the peanut (manduví) just as much as the sweet potato; of the latter they raise two special types, one for the brewing of beer (*chicha*), one as a component of curare. The cultivation of the first type is post-Columbian, according to some of my informants, but the second is undoubtedly aboriginal.

They also say that a stunted type of sugar cane was "already in Deer's vatu'." The cane is little cultivated. To extract the juice it is crushed first with a club and then twisted, in the way Teßmann has described.

The banana, today of considerable economic importance, is post-Columbian, but its culture dates back several centuries. The most common varieties are poí' (large), iru' (small), and the nyëëta'rë poí' or guariba monkey banana, so called because of its red color.

Even today the Tukuna do not plant either kidney beans or broad beans. The malagueta pepper is of recent introduction; formerly only one type of pepper was known—a small, round, yellow pepper called mʊ'nëru ("grasshopper's head"; më'ë, generic name of peppers).

Four other plants with edible roots are cultivated in the clearings: *e'ru* (*aríá*; *Maranta lutea* Jacq.), also cultivated by the Neobrazilians and formerly extensively planted; maikura'ki (*maikúra*, sweet) or dya'matịna (l.g.?), the tubercles of which have a sweet taste; nakị-čane ("penis of tapir"), said to be cultivated by the Kokáma also; and a:'tatị, which is occasionally planted by the Neobrazilians of the region.[2]

Cotton (tẹ) was formerly planted more widely than today, but now one finds only a few isolated stands in the clearings, and many Indians no longer plant any at all. Cotton fell into disuse after purchased cloth began to be used for the feminine apron, *tanga*, which was originally the main product of Tukuna weavers. Other articles once made of cotton are now made of tucum fibers, such as bands for arm and leg and the sling (*tipoia*) for carrying children.

In 1941 I met with considerable difficulty in acquiring two spindles (tẹ-ĕi'vanẹ') for the ethnographic collection at Belém do Pará. The shaft is topped by a small knob; the whorl, of turtle shell (*tracajá*, turtle; *Podocnemis* sp.), or of wood, is placed on the shaft from above.

[1] Tessmann, p. 560.
[2] Only *aríá* is identified.—Trans.